# Pro-Slabery.

Unitional Anti-Slavern Standard, Naomi: Where ye go we will go; this people shall be our people, and their God our God bear herbran and sisten, let us pray that Go may lift, up a standard against the archementy

any from becoming the meriment of all the vite and truth-slating the fail the vite and truth-slating the fail the vite and truth-slating the did tynamical, among the cemissaries cut the earth.

If all the vite and truth-slating the did tynamical among the cemissaries cut the earth.

If all the vite all the vite of the truth is provided to the control of the contro

of the himself had not been mades as, by the schettive wiles of the schettin was of the schettin wiles of the schettin was of the saying and doings, similar in character to those now that the schettin was of their saying and doings, similar in character to those now that the schettin was of their saying and doings, similar in character to those now that the schettin was of the schett

biscopes and the properties of the properties of the country and the country a

by about them, drenched in the blood of coent victims. Most of them continuent to a construction of the control good sense too wear, to prevent any mirrething. It was, however, to prevent any mirrething, it was, however, to prevent any mirrething, it was, bowever, to prevent any
thing, it was, bowever, to prevent any
thing in the prevent and the subject.

"Your most obedient sorrant,
"W. Milh, By, Catarana, he." Unland Fizzkonz.
"W. Milh, By, Catarana, he." Unland Fizzkonz.
"W. Milh, By, Catarana, he." Unland Fizzkonz.
"This other letter to which we have referred was
written in reply to the Native Americans of Boar
written in reply to the Native Americans of Boar
and with it forms a code of political ethics for
mens who, after having heen put in nomination, an
university of the same and desired to pledge themselves by
designed to these who have propounded inquiries to
glactions.

Mr. Fillmore has always refused to give any
pedages to those who have propounded inquiries to
glactions.

Mr. Fillmore has always refused to give any
pedages to those who have propounded inquiries to
previous the substance of the support of pulpores inconsistent with the of the
party to which he belonged.

\*\*Ashawatv.sline 47, 1848.\*\*

mingen classy to the roof of my mount per construction of the cold and silent in death ere it coase by cause if "Anthus devoted he was a subject a platform immediate with that of the per coase it was a subject as a subject a platform immediate with the construction of the coase of the coase

DORSOSNE.

ATED TO A. PHLUNS

DEPICATED TO A. PHILDNEHOH, ESQ.

Where the sun sinker warm or the snows are, drear,
Where the sun sinker warm or the snows are, drear,
It matters not to my suppes here)
In altitude many are five first test:
In altitude many are five first test:
In altitude many are five first test and the when,
Of the birth of 'our pletions nation';
They have cars to hear, they have toagues to talk;
And, from critain facts that occur each day,
I think I may even venture to say
They have somehow the will, and have learned the
Soy to their to granted, beyond all doubt,
Think I may be the supplies of the sun of of the sun

They would not dare to mit that their sours :

When their masters cry "Up!"
They will start like a pup,
Or the "Bullet like a pup,
Or the "Bullet like a pup,
Or the "He was the second of the second

and their nighest assument servings.

In the pnipit you will find them—a singular perhaps you will say, for so pliant a race,
But the fact is, mistaking poltroonry for grad

They researd themselves "called" and " Perhaps you was stating polyroomy as a But the fact, is mislaking polyroomy as a They regard themselves 'eather' and 'elecoet' As 'watchmen of Zion,' whose can is to keep All worker (but themselves) from the fold and the And to watch damaleves) from the fold and the party of the control of

THE WIND BLOWING TO THE NORTH—FILLMO, ONCE MORE AN ABOLITIONIST—A WINK TO THE KNOW-NOTHINGS.

A mulcroaxe to see the man of a respected follow-citizen, who has discharged with honour high public trusts and ortred to the shades of private life, handled about in the newspapers as that, there the temperate was afficient reply to the charge of inconsistency which we made a day to two ages, the same two was sufficient reply to the charge of inconsistency which we made a day to two ages, this matter would he sufficient reply to the charge of inconsistency which we made a day to two ages, this matter would he sufficient reply to the charge of inconsistency which we made a day to two ages, the sufficient reply to the charge of inconsistency which we made a day to two ages, the sufficient reply to the charge of inconsistency which we made a day to two ages, the sufficient reply the sufficient of the day to the sufficient of the sufficient of the sufficient of comment, we insist that they have no reject to distort the fact of his life, not to gathly in the sufficient of comment, we insist that they have no reject to distort the fact of his life, not to gathly a sufficient of the sufficiency and the sufficiency day to the sufficiency and the sufficiency day to the sufficiency day

Sometimes you will find them in the chair Of a Circuit Judge or a City Mayor—And than, good Lord! how the people star To see what the Dorsonew will dare With the sanction of legality! How keen their vision to find a flaw in the charter of rights—in God's own law How prompt to give to the soulier's maw.

If they look to their come "finality";

(h), no-list the lones of their leads and knoss of their leads and knoss of their leads of their lead

Unitional Anti-Slavery Standard. Whig party. The Buffalo paper would show that Mr. Fillmore is none of your latter by Saints, who has just awakened to the necessity of an

assist those that need their aid. You, no doubt, firstish Government, and they have no represent expect to hear from me something shout Europe. In our halfs of kepidation, nor one accioe or with reinces alroad; showing that prejudice was us. Brown in Europe, and that every man was treated according to his metrics and our coording to his metrics and our coording to his "The law of God is opposed to slavery." In

S, tea the them.'"

3. was delivering his able and inte, of which the above is but a brief
audience manifested the warmest
he elicited frequent choers, &c. On
Of Mr. B.'s remarks, Mr. Garrison
d, as the great Pioneer and un-

a its efficiency.

THE BIBLE AGAINST SLAVERY.

at by the brightness of it. He will nuterly
if his person, a fin is outing and the
if his person, a fin is of the devil, and Ordris
is easy, and in is of the devil, and Ordris
a destroy the works of the devil (John iii.
a proclaim liberty to the captives, the
of the prison doors to them that are
(fix. nli: 1)—"to break every yoke and,
appressed go free "(fix. lviii.: 6)—"to
him who had the power of death, that is
and deliver them who, through fear of
re all their lifetime subject to bondage"
14, 15).

The Declaration of Indepe

c. Mr. Jay, of Bath, England, observed from New York, "Sir, your ministers

7. But they my doubee (cloules) means a dense; item, Paul himself was a "doubes" (claves), and so uses (first and she institutes, for they are all called doubee (cloules), evenues of the Church (Rev. 1: Lis. iv. 21).

God had such an abhorrence of slavery that he commanded Moses and Anron to take the Irraellites away from Egyptian hondage by force, "but not by frault." For this very set, they would, in the Sauth, have forfeid their line. God commanded Pharson" to let His people go." He disobeyed the birties command, and God destroyed both Pharson and all his host in the Red Sea. And He is the same yesterday, it-duy and forever; He changelt not.

The Irraellite occessmed with God, when they left Egypt, that they should never held any son as a loose, but as a blived man or servant. Some of them afterwards violated this covenant and returned to servituate the sem they had liberated; and for this set, not for sineary, but for wight areritands, God declares He will cut them off as a nation.

and for this set, may be seemly, one job mile of them off as a (Jer. xxxix. 17). And the principal cause destruction of Babylon was because she tra slaves and bodies of men (Rev. xxiii.: 13).

slave and bodies of men (Rev. xviii.: 18). Slave advocates, however, will not admit take to be ainful; but designate: 1 as a greet sorde. Well, then, if a great moral evil, it is cortain port of the state of the s

the Old or New Testament, Christ or his Church, his ministers or members, the law of nations or of this country, sanction the vile and sinful practice of slavery, and that all the most wise and learned statesmen, pious and devoted ministers of the

From our Boston Correspondent.

which poor Judge Story had in that of sign), by which Shaveholders will be allowed in the first who would rather be slaves than free the third sign by which Shaveholders will be allowed in the first who would rather be slaves than free the third sign of the Free that his idea is a state and keep them there as slaves. But be attitude with this favour and with the monition he has already got. We warm him painet hoping for anything further. Even though tracks or my black friends to be discovered.

"Do you think," I saked, "that there are any slaves there are any slaves there have a slave than free the saves and named Convention of the Unitarians was held, doesn't amen't a men't be there are any slaves the wind the save than free the saves and the save and the save the form a six of the save and the save

the Chief Justiceship should fall during the Whig Administration that is to ensue, it will not light upon him. The Slaveholders will take any amount

EXTRACTS FROM THE DIARY OF ABOLITIONIST DOWN SOUTH.

like a watch; but, Instead of going round like watch, its hand stways points of he North if we were to give you one of these things, we you can wave?"

If we were to give you one of these things, we you can wave?"

If we were to give you one of these things, we you can wave?"

I described the peril of a runnway's couns vividly as I could. He sumered:

"Well, mass", I does n't care; I round try get to de North if I had one of them things."

We had a long talk on different subjects: he told me his history—but, in thinking or generate Liberton et al. (1) the several peril of a runnway's counselous the several peril of the several peri

olks."

I had often noticed this peculiarity of the co-pured rage, but had never been able to account or it. The old man's solution satisfied me— lthough I have no dealings with the Maine Liquor

"Yes, masir," he replied, "I needd like to go dar, beny much."
"Of course, you are a married man?"
"Ho been married twice, masir,"
"Have you had any children! "I I foultred.
Yes, masir." I had twelve by my first wife. I got her when she was seventeen, and I lived with her twenty-four years. De dee dood her and all de children. I married another wife, about nine years since, but I had her little more than three years. Dey sold her too."
"Had you any children by he?"
"No, masir," and I han it had anything to do with women since. The a Baptist; and it's 'gim my religion to have anything to do with anybody' cept; my wife. Pen never bothered anybody since my last wife was sold away from me."
"I'lt too bad," said I. Not with a smile; for I never mid- when I hear of men, from any motive

"How much could you make by carpentering when you were young?"

"I did n't work at the carpenter trude, mass'r, when I was young," he replied. "I worked on a plantation. I was the head man. I had twenty or thirty sliggers under me. But," he added, "dut's no place for a man that has religion." Why; "Oh, mass'r, 'cause a man that has religion should n't rule over anyhody."

"Why?" I again asked. "What do you

"Ob, mase", cause a man that has religion should it rule over anybog," "
"Whyt?" I again asked. "What do you mean?"
"Oh, 'cause, mase'n," he rejoined, "a man that has religion cannot hear to whip and kick de pecple under him, as they have to do on plantations."
"Are coloured people treated very badly on plantations?" I asked.
"Oh, yes, masely," he answered, "very bad, indeed; it's hard the way they are treated."
We talked of several other subjects. He said that if the coloured people in this district were to be provided with compasses—the nature of which I explained to him—hundreds of them would fly to the Free States of the North. We spoke of the Aboliticalists. I told bim that I belonged to that Body. He said to me—several poor slaves had previously said to me—when I spake of our glorious Seclety and cause—"God bless you mase'r; yes, mase's, and God will hees you if you is the friend of the Slave."

"Did you ever see one man," I asked, "in all spoken so emphatically on this subject, but would rather be a slave than a trust the testimony will be repeated hereafter even still more positively on this side the line

## Summary.

of cars to be thrown from the track of the Concord Salitona.

A Preshyterian Clergyman of Louis County, Kennicky, the live, John G. Pes, states that there charches, and that there is an increasing demand in that region for anti-alwayer practices.—The New Salitars strategies for anti-alwayer practices.—The New Salitars strategies for anti-alwayer practices.—The New Salitars strategies for an increasing demand in the state of the salitars of th

may hadies, who do not like to expose their inhales broning bor remarks that that will be just into provide the control of the provide the control of provide the control of the provide the provide the control of the provide the provide the provide the provide the control of the provide the

y to grow this as it is fown, or any other description of the state of

Frank Freez and his saline Cabbel, and hambly ask for a place, one more, among boards and respectable of a place, one more, among boards and respectable the control of the

Special Hotices.

LECTURES IN MICHIGAN.	—T	he :	Mick	higu
ti-Slavery Society have determin	ned to	ho	ld a	seri
large Conventions, at				
ugusta Stuhen Co. Indiana	Oct.	28	and	29
attle Creek, Michigan	Nov.	4	"	5
lastings, Barry Co.,	66	7	66	8
lbion, Calhonn Co	44	11	66	12
aline, Washtenaw Co		18	46	19
armington, Oakland Co	66	25	66	28

Adhertisements.

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Those who desire pictures or portraits copied, Stereascop cortraits of themselves, or unintarters on irroy or heauts oldy cusmelled on porcelain, shall be faithfully served a 38 Chesturi et, Philadelphia.

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